

ZION'S HERALD.

BOSTON, WEDNESDAY, AUGUST 26, 1835.

NEW CHURCH FOR THE COLORED PEOPLE.

The number of colored inhabitants in this city is estimated at upwards of 2000. To meet their wants in part, the citizens have, without reference to denominational feelings, contributed to the erection of two houses of worship, in which colored ministers officiate—one Baptist, the other Episcopal Methodist.

The growing necessities of the latter demand, at the present time, our special attention. Under the pious labors of REV. SAMUEL SNOWDON, the congregation has swelled to so great a magnitude that the house is much too small to accommodate it. Another building, larger and every way more convenient, is imperiously demanded. The Trustees of the Methodist Societies in this city have taken this subject into serious consideration, and unanimously passed the following resolution:

Resolved, By the Trustees of the Methodist Religious Society in Boston, that it is expedient to attempt the erection of a commodious house of worship, for the use of the colored people in this city; and that the Rev. RUFUS SPRAGUE, who has been appointed to labor for their special benefit, be, and he hereby is, authorized and requested, to call upon the benevolent citizens of Boston, to solicit and obtain funds for the above specified object.

The public may be assured, that their contributions will be sacredly applied to this object.

Rev. Mr. Sprague has commenced his agency in behalf of this interesting church. No argument on our part is necessary to induce the benevolent generally to contribute. We would yet, say, that we believe this is a subject which should interest every man in the city. For by what can the whole city be more essentially benefited than by the intellectual and moral elevation of our colored citizens?

THE AMERICAN HARMONIC.—FIRTH & HALL, of N. Y. City, have just published *The American Harmonic*, or N. Y. Musical Mirror; containing upwards of one hundred pieces of the choicest music, which has appeared in the N. Y. Mirror, from Vol. 8th to 12th; adapted to the piano forte, guitar, &c. In this selection, will be found some most exquisite harmonies. It forms a handsome and convenient volume, at the extraordinary low price of three dollars.

GIRARD AND THE CHURCHES.

In a retired country village in Pennsylvania, a small evangelical church made an effort to build a chapel. Finding themselves in want of funds, they sent an agent to Philadelphia. In the course of his visits, he called upon Monsieur Girard, and very meekly told him all about the church, and hoped he would give a little to aid them. Girard made no reply, but took a check, filled it, and handed it to the Agent. The latter looked at it with surprise, and asked very modestly, "Hav'n't you made a mistake, sir?"

"Mistake! oh, no. A thousand dollar—no mistake."

The excellent man tendered his heartiest thanks, and "went on his way rejoicing."

There was another agent in the city at the same time, who was soliciting aid for a larger and more elegant edifice. He heard of the good fortune of the former personage, and thought while Girard's purse-strings were untied he would step in. He accordingly did, and told his story with the same flourish. Girard, as before, wrote a check without saying a word, and handed it to the gentleman.

He read it, and asked,

"Isn't this a mistake, sir?"

"No! fifty dollars."

The agent returned Mons. Girard of his benevolence to the previous request, and compared the wants of his church with that of the little village chapel.

"Ah! here is von mistake. Let me see de check."

The eye of the agent sparkled as he handed it back. Girard solemnly told it in pieces! The gentleman apologized, and, with mortification, retired.

FOR ZION'S HERALD.

NO. VII.

"Danger of being over-wise. A sermon preached June 17th, 1835, in the Second Presbyterian Church in Albany; by William B. Sprague, D. D., Pastor of the said Church."

And now the Doctor proceeds to assign another reason for drinking Pomroy & Bull's certified wine, or some other fermented wine in the communion.

Yet another reason, my friends, for bringing this subject before you—the infidel is casting upon this movement a look of self-complacent triumph. He is beginning to boast that we are getting rid of our Christianity by piecemeal—and the signs of the times indicate to him, that under the wonder-working hand of modern theological refinement, both the doctrines and institutions of the gospel will gradually be frittered away, until his creed becomes our creed, and his hope becomes our hope. Is it worth while for Christians, by tampering with the ordinances of Christ, to give occasion to the enemies of the Lord to blaspheme?

Here Doctor Sprague, as he has done repeatedly before, begs the very question at issue. We deny, that our proposal, for substituting the unfermented and innocent "fruit of the vine," instead of the fermented and intoxicating fruit of it, is "tampering with the ordinances of Christ," in any way whatever. We turn round upon the Doctor and say,—"You, reverend sir, after having tampered, ignorantly to be sure, with the ordinances of Christ, for many years, by substituting brandy and its compounds, for the 'fruit of the vine,' are determined to tamper with those ordinances still longer, by employing an intoxicating liquor, which is in no way required, by the commandment of our Lord Jesus Christ."

"The infidel is casting upon this movement," saith Dr. Sprague, "a look of self-complacent triumph." And pray what then? If we propose that only, which is just and right in the sight of God, and such assuredly we believe to be the case, what have we to apprehend from infidels? Now we should not be surprised at all, if the infidel should cast "a look of self-complacent triumph," when a Protestant divine proclaims to his people the true Roman Catholic doctrine, that they have no need of ancient learning, to explain a point in holy writ, upon which there is already all possible difference of opinion, between Dr. William B. Sprague and some of the first biblical scholars in the United States.

But, continues the Doctor, the infidel "is beginning to boast, that we are getting rid of our Christianity by piecemeal." The infidel must be a sorry blockhead, if he does, unless the good Doctor will demonstrate that Christianity means alcohol. We are certainly getting rid of that by piecemeal.—We do not for an instant, that our blessed and crucified Redeemer, who suffered unto death for us, vouchsafes an approving smile, when he beholds the sacrifice we are making of our contemptible lusts and paltry appetites, for the benefit, not only of ourselves, but of our fellow men.

In the preparation of the paragraph, which stands at the head of our present number, we perceive, that the Doctor has caught the genuine spirit of alarm, which wrought so powerfully upon the fears of the gentleman of New York, who made the speech to which we referred in our preceding number. The Doctor affirms, that "the signs of the times indicate to him (the infidel) that, under the wonder-working hand of modern theological refinement, both the doctrines and institutions of the gospel will gradually be frittered away, until his creed becomes our creed, and his hope becomes our hope." We know of no greater stretch of "modern theological refinement" than that

which teaches that the words of our Lord, *ye must eat the flesh of the Son of Man, and drink his blood*, can only be translated—the fermented wine, sold by Pomroy & Bull! Dr. Sprague may be assured, that the infidels of our country will not be more likely to anticipate a speedy coalition with them in faith and practice, because we desire to avoid intoxicating drinks everywhere and in every form. Alcohol and infidelity are too frequently joined laborers, comforting and sustaining each other. If there is any thing, by which an infidel is apt to strengthen his opinion, that "all religion," to use the expression of the Doctor's friend, "is a miserable delusion," it will not be found in the efforts of good men to purify the temples of the Lord. It is more apt to be gathered from a contemplation of the apparent inefficiency of religion to subdue the appetites and moderate the tempers of men who are "set for the defence of the gospel," and who are yet scarcely able to defend themselves from the effects of their own excitability; men who so far forget the proprieties of life and the special obligations to forbearance, which are connected with their sacred office, as to make use of the most opprobrious and the harshest terms, in relation to their fellow Christians, and even to promulgate their indiscretion in this respect, in the columns of a common newspaper, over their own own reverend and proper names. Such things indeed may cause the infidel to triumph, and the disciple of the meek and lowly Jesus to hang down his head for shame.

And what if the infidel should join with the reverend Doctor, and fill the common political and advertising newspapers with exciting appeals; raising a perfect *hutesium et clamor*; and asserting that we are "getting rid of our Christianity by piecemeal"? Was not such the cry of the Roman Catholics, in regard to every reformation of the Church?—The Journal, which the reverend Dr. Sprague has selected, in preference to a religious paper, as the vehicle of his communication, is one of the political and advertising Journals of Albany; and it is fair subject matter for a temperate smile, to behold the Doctor, engaged in the discussion of so grave a matter as the mode of celebrating the eucharist, surrounded by a host of competitors, who are chiming the praises of their cider and elder brandy, ale, porter, and wine. We have no great relish for such minute detail, but, in the present instance, we beg leave to go a little out of our way, for the purpose of making a curious statement. On the same sheet with Dr. Sprague's "happy" production, as a certain journalist terms it, there are advertised for sale from twenty to thirty kinds of wine, and a great variety of cordials and other intoxicating drinks. Seven advertisements do not specify the quantity, but the assortment is very extensive. Exclusive of these, are advertised, on the same sheet with the Doctor's "happy" production, 4 butts, 6 pipes, 8 half pipes, 50 qrs. casks Madeira—4 butts, 6 pipes, and 50 qrs. casks Sherry—10 butts, 50 qrs. casks St. Lucia—100 qrs. casks Malaga Sherry—5 qrs. casks Malaisey—40 qrs. casks Spanish Mountain Malaisey—5 pipes Sicily Madeira—5 pipes and 5 half pipes Tenerife—11 qrs. casks and 30 Indian barrels Canary—500 cases Champagne—600 cases Claret—200 cases Sauterne—50 cases Rhine wines—40 cases Burgundy—40 cases Hermitage—6 pipes, 10 qrs. casks, and 150 doz. Red Port—50 pipes and 50 qrs. casks initiation—100 cases Brown Stout—200 gross Bristol Porter.—All the above are contained in a single advertisement. Then follow, in other advertisements, 40 baskets Champagne; also Sherry, Madeira, Port, and Tenerife.—500 baskets St. Champagne—200 baskets, other brands—400 baskets Diamond & Co. Champagne.—A few pipes of extra Port—580 qrs. casks and 7 hogsheads do; also a large assortment in glass—4 barrels cider brandy—100 doz. choice ale.—All on the same sheet with the Doctor's "happy" production! It is evident, that wine must be drunken somewhere, if not at the communion; and we have stated this matter, not only for the purpose of exhibiting the alcoholic atmosphere in which the Doctor's "happy" production is enveloped, but to set the fact before the Executive Committee of the New York State Temperance Society. We presume it not to have escaped their general notice, although they may not have taken the trouble to make a summary from the journal of a single day. We are aware, that a large proportion of this class of misery and strife is stored in the city of New York; nevertheless, if it were not called for and consumed, in very considerable quantities, elsewhere, there would be no sufficient inducement to incur the expense of such advertisements. The influence is irresistible, and it is painful indeed.

Let us return to the Doctor's labors. We certainly consider the last argument against the exclusion of fermented wine from the communion, to have not the slightest foundation in reason. For what could be more absurd than to desist from doing that which is right, from an apprehension of the taunts and jeers of infidelity! And if the employment of the unfermented juice of the grape, at the communion, be not right, those taunts and jeers are surely not the arguments, by which we are to be convinced that it is wrong. If it be Doctor Sprague's desire to afford the infidel as little occasion as possible, for exultation and triumph—and undoubtedly it is—we conjure him to urge every clergyman, within the circle of his acquaintance, to be consistent in all things, and especially, as a temperance man. If the number of cold water infidels in our country be very great, we are under a mistake. Free thinking and free drinking, as we have intimated before, are very commonly united. In the present condition of public sentiment, few things, in the opinion of an infidel even, would bring the cause of temperance into greater contempt, and, in close connection therewith, the cause of religion also, than the free and familiar use of wine by a professor of both. Even the habitual use of it, upon certain occasions, not sacramental, by a minister of the gospel, is injurious to the cause of temperance. We were pleased to see, whatever might be the Doctor's own practice in this particular respect, that, in his note to the Editor of Zion's Herald, as printed in the Albany Argus of July 27th, he professed to "discourage the use of wine." And we were grieved to see his erratum, in the Argus of the 29th, by which we are told to read "habitual use" (!) for the Doctor's construction of these words, which, in our view, is against all common parlance and all common sense, affords unbounded latitude for "occasional" indulgence. If we should be called to argue this question of construction, no person, we believe, will be more inclined to smile at this childish attempt to create a distinction where no difference exists, than the good Doctor himself. It is in the contemplation of such self-satisfying subtleties as these, proceeding from the lips and pens of grave and reverend ministers of the gospel, that infidels find occasion for exultation and triumph.

THEOPHILUS.

¶ We are requested to say, that letters for Rev. Geo. Storrs, may be directed to Concord, N. H.

ANOTHER SPECIMEN.

Who would not be enraptured by the following specimen of eloquence!

McCalla, the ranting and rabidulous camp preacher—the bloated brawler of fanatical balderdash—the scandalous and depraved preacher of blasphemy and impurity, is now "playing his fantastic tricks" of immorality, obscenity and falsehood, before an audience consisting of the sons and daughters of bigotry and immorality.

It is well known that this boasting, blundering brawler, who has been hired by the Bank Whigs to calumniate the Catholics, utterly disbelieves the pernicious doctrines which he is now disseminating, and which are daily being gathered a fearful importance to our honor, our liberty, our existence as a nation, that will permit no patriot to be silent.

But, gentlemen, how, pray, do you reconcile this patri-

otic declaration with the charge so often made that you are distributing incendiary publications among slaves? We utterly and indignantly deny this calumny, and call for proof! We have no design and no means to address the slaves. Nothing can be further from our wishes, than to excite the slave population. We should consider any rabid ranting of this kind as far worse than useless—as highly dangerous, and as little less criminal than murder. Why should we seek to promote insurrection? What should we not lose by it? As merchants and mechanics, as citizens and parents, as patriots and Christians, we have as much to risk, as others in this community—and we know that such an event would be the greatest calamity to the slaves, and to the cause of freedom. No Anti-Slavery Society, and no person connected with any Anti-Slavery Society, is believed to have ever circulated among the slaves, any publication whatever, as is so often hinted, but never yet, we believe, distinctly charged, by the opposers of our cause. We solemnly pledge ourselves, that if it can be shown, that any person, connected with the cause, has ever circulated inflammatory tracts among the slaves, or with a view to be read by them,—we will publicly renounce him as a foe to the peace of society, and to the best interests of the oppressed.

We refer our fellow citizens to any and all of our publications, perceptibly denying that there can be found in them a sentence, from which could be inferred, or other counsel to the slaves than this,—"to suffer injury long and still be kind,"—"not to avenge ourselves, but give place unto wrath."

The attempt is made to delude the community into the belief, that Abolitionists are willing to secure the emancipation of the slaves, at the expense of the safety of the whites. We deny this charge in the most pointed manner. We have never advocated the right of physical resistance on the part of the oppressed. We assure our assailants, that we would not sacrifice the life of a single slaveholder, to emancipate every slave in the United States. On the contrary, we are fully persuaded that the triumph of our principles is the only means of tranquillity of life, for our country.

Well, don't you advocate amalgamation? We should content ourselves with a simple denial of this charge. We challenge our opponents to point to one of our publications in which such intermarriages are recommended. One of our objects is to prevent the amalgamation now going on, so far as can be done, by placing one million of the females of this country under the protection of law.

They proceed to declare that their sole object is to create a public sentiment by speech and through the press, "which will reach the conscience, and blend with the convictions of the slaveholder, and thus ultimately work the complete extinction of slavery."

P. S. The American Anti-Slavery Society has published the following, which we think it proper to give in this connection:

SUPPRESSED NEWSPAPERS, &c. AT CHARLESTON. Those persons who are desirous of examining the character of the publications issued by the American Anti-Slavery Society, and forming a correct judgment of them, may receive copies, gratuitously, on application at the Society's Office, 144 Nassau street, N. Y. Those destroyed at Charleston were principally the newspaper called the *Emancipator*, for August, together with the *Anti-Slavery Record*, No. 7, and the *Slave's Friend*, No. 3. It is possible there were a few of the newspaper entitled *Human Rights*, for July. It is deemed proper to say, that no publications have been sent into the Slave States, within the knowledge of the committee, except to respectable free citizens; and that nothing will be found in them contrary to the constitution and laws of the United States, or inconsistent with the character of good citizens, or designed to excite insurrections among the Southern slaves. They address not the slave, but his master; and in employing the press and the U. S. mail, to address the understanding and the conscience of their fellow citizens who hold slaves, they conceive that they are but exercising one of the most sacred rights, which the constitution has solemnly guaranteed to every citizen. At the same time, they declare that they by no means intend to press their publications upon any gentlemen who signify that it is not their wish to receive them. Those who are not disposed to pay the postage and read or circulate our publications, are requested to return the copy first received, with their names and post office address, legibly written upon them.

By order of the Committee.
R. G. WILLIAMS,
Publishing Agent A. A. S. S.

The Agent in Boston has advertised that these publications may be obtained on the same terms (certainly very reasonable) at the Anti-Slavery Rooms, No. 46, Washington street.

[From a Correspondent.]

BROTHER KINGSBURY.—The Herald is almost universally spoken of in high terms of commendation, and is, I believe, taken by those of our people who are able to patronize it; yet, there are some, who live by borrowing. I sometimes call upon such, and urge them to become subscribers, but seldom meet with success. This habit of borrowing, if indulged in, in time becomes almost second nature. The reason which such generally assign for not taking the Herald, is that, Brother A., who lives near by, takes it, and I can read his. Such a course may be justifiable in those who are in very indigent circumstances; but it is right, can it be justified in those of our friends, who are well able to help sustain our valuable paper, without either impoverishing themselves, or families? Is it not a pernicious disposition which causes this? If so, is it in accordance with the principles of the gospel? At any rate, I grudge not such all the comfort they can take in constantly perusing a periodical, taken, perhaps, by a brother, far less able to patronize the same, than themselves.

I have visited Medford and Sudbury. The church at Medford begins to thrive. Brother Nichols, a local preacher, is there officiating, and feels quite encouraged, and thinks there is a prospect of good. There is no special excitement at Sudbury. The church is in a prosperous state, and quite engaged in religion. They are favored with circuit preaching one half of the time. Brother Rice, of Newton, supplies the remainder.

I am now at Saxtonville. This is a pleasantly situated factory village, containing two churches. The people in this region are much pleased with the course you have taken, in exposing the abominations of Popery, and are praying that you may not relax your praiseworthy efforts, until Babylon, the mother of harlots, is laid in ruins.

Yours affectionately,
H. B. S.
Saxtonville, Aug. 7, 1835.

[From a Private Correspondent.]
WESLEYAN UNIVERSITY.
EAST SALISBURY, Aug. 7, 1835.
BROTHER KINGSBURY.—In your paper of last week, I saw an interesting account of the Wesleyan University, from the Committee of Examination: and in connection with that I observed a few remarks on preparatory schools. I am glad to see this subject opened; and I hope that those who are able, will give us their thoughts respecting it; for it seems to me that it is a matter of no trivial importance to the interests of the church, and the community at large. Colleges cannot produce young men who will be able to sustain a fair and critical examination in the various valuable acquisitions must be based, is well laid in our preparatory schools. It is a serious fact, that many students in the languages enter college without a knowledge of the first rudiments of the grammars of those respective languages—the number is not small who enter upon mathematical studies without a thorough acquaintance with the first principles of arithmetic—and that a large majority, when put to the test of English composition, show their deficiency in the simplest rudiments of our language. Such being the state of things, students in many instances pass through their collegiate course very much in the rear of what they might be, were they better prepared for entering upon that course.

I am aware that brother teachers in some of our preparatory schools may say that the fault lies deeper;—far below them—in the primary school. I grant, that our pri-

mary schools need a reform; and that many enter our academies from them with habits so hostile to thorough scholarship as to render the labors of the preparatory school almost useless. Notwithstanding this defect in primary instruction, it seems to me that much may—and indeed must be done in our academies, towards remedying the defect already mentioned.

Perhaps there is no one thing that has done and is now doing greater injury to the thorough progress of science and rational education, than the notion that students must pass through the text book in a given time. So firmly has this strange idea become fixed in the minds of many parents and pupils, to say the least, that improvement is measured only by the number of pages passed over. A more injurious notion to real improvement never entered our schools; and unless teachers shall expel it from the school-room, it may still do much harm; for it must be evident to every reflecting teacher that it is impossible to say how much, or how little, this pupil or that class shall pass over in a given time. It must be decided only by circumstances. Some, from previous advantages, greater mental and bodily activity, or from a great variety of causes may be able to accomplish more than others whose advantages for attending school have been limited, or whose abilities are inferior. Yours respectfully,
E.

REV. DR. FISK'S COLONIZATION ADDRESS.—Able, eloquent, and honest. It is a defence of the Colonization scheme, and a severe (too much so we think) denunciation of abolition movements.

EASTERN LAND SPECULATIONS.

We take the following satire from the Newburyport Herald. It touches very nearly the manumission that is so prevalent in the vicinity of Bangor. If any land-gamblers in that section should happen to cast their eyes upon it we beg them to read it through, and then compare it with some of their own adventures.

TO LAND SPECULATORS.—The subscribers offer to sell or bond that excellent well known tract of land on the Parker and Musquitto rivers. Said tract is principally covered with a heavy growth of the whortleberry, which they will guarantee to produce 100,000 quarts to the acre, which at 3 cents per quart stumpage, is equal to \$3000 per acre, and it is confidently expected, as soon as the railroad is completed to Boston, the stumpage will be worth 4 cents per quart.

This tract may have two or three mill sites and as many streams to get the timber to market as the purchaser desires. The timber is warranted to be equal to any in Maine of the same kind; indeed, the whole tract is considered by good judges to be equal to many of the Maine lands which are sold at from five to ten dollars per acre.

There are also on this tract several ledges of excellent granite, and as the railroad will pass within ten miles of the lot, it may be considered very valuable.

BOND, CHEATEM & Co.

"GIVING THE DEVIL HIS DUE."—Our readers will please mark carefully the article on our outside with this caption, and then observe the following, which we state upon Mr. McCalla's authority.

1. There was no determination in Steubenville to clear him out by force.
2. He never lectured in Wheeling upon the subject.
3. He was never in Ohio.
4. The "churches of all denominations" in Boston have not been closed against him. He has lectured before immense audiences in four houses of worship.

We wonder the Catholic papers should fret themselves so much concerning "a manumission." Why not quietly get him put into a strait jacket? The secret is, there's too much method in his madness to please them.

ANTI-SLAVERY ADDRESS.—This document, which we commence to-day on our outside, we have divided into numbers, as it was too long for one insertion. The series will be very short, and we trust interesting.

LAST HOURS OF CHRIST.—Lectures to children on the last hours of our Lord Jesus Christ. By Charles A. Goodrich. Published by Daniel Burgess & Co. Hartford, Conn.

What a deeply interesting theme! The last hours of Christ! What an indefinite sensation pervades the heart of the believer, when he contemplates this subject. These toils, these sufferings, this agony, were all for me. This cruel death, that I might have eternal life. O the boundless compassion, the undeserved mercy of the blessed Redeemer.

These Lectures are written in a familiar style, and are adapted to the capacity of children. We award to Rev. Mr. Goodrich, the praise of having made a good book—a book which we feel assured, children will love to read, and when read, will leave a good impression. The following extracts will give some idea of the author's style. (The hymn on the 57th page, ascribed to Dr. Watts, is one of Stennett's).—

How comforting must these assurances have been to the disciples! Jesus knew that they would need comfort. He knew this better than they could know, at this time.—They understood, after all, very imperfectly what was going to take place. Had they fully understood it, they would not have been able to sustain themselves. Jesus well knew this; and, therefore, he unfolded the subject gradually to them; and, after all, told them but in part. And, as he conducted them along in his discourse, his heart seemed to overflow with the purest affection for them.

What a wonder it was, that he could so much forget himself! During all this time, he knew perfectly well, what he was about to suffer. Yet, such was his regard for his disciples, that he appeared to think, that of his personal troubles. He wished to have them prepared. He would provide for their consolation. For them and their good he could deny himself—forget himself—and, even in the prospect of crucifixion, appear calm and composed. Oh! what a sweet assurance, that Jesus had. How mild he appeared! How tender! How benevolent! Children, can you help loving one, who was so full of love, and was so amiable and lovely? How can you help going to him in prayer, and telling him, that you do, and will love him better than father, or mother, or brother or sister.

ANTI-ABOLITION MEETING.
The citizens were invited to meet last Friday afternoon, at Faneuil Hall, to express their opposition to the present anti-slavery movements. The Hall was very full. The following resolutions were adopted:—

Resolved, That the people of the United States, by the Constitution under which, by the Divine blessing, they hold their most valuable political privileges, have solemnly agreed with each other to leave to the respective States the jurisdiction pertaining to the relation of master and slave within their boundaries, and that no man or body of men, except the people or government of those States, have the right to do any act to dissolve or impair the obligation of that contract.

Resolved, That we hold in reprobation all attempts, in whatever guise they may appear, to coerce any of the United States to abolish slavery by appeals to the terror of the master, or the passions of the slave.

Resolved, That we disapprove of all associations instituted in the non-slaveholding States with an intent to act within the slaveholding States without their consent. For the purpose of securing freedom of opinion, we thought and expression, they are needless—and they are inexpedient, inasmuch as they afford to those persons in the Southern States whose object it is to effect a dissolution of the Union (if any such there may be, now or hereafter) a pretext for the furtherance of their schemes.

Resolved, That all measures, the natural and direct tendency of which is to excite the slaves of the South to revolt, or to spread among them a spirit of insubordination, are repugnant to the duties of the man and the citizen, and that when such measures become manifested by overt acts, which are cognizable by constitutional laws, we will aid, by all the means in our power, in the support of those laws.

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ANTI-SLAVERY ADDRESS.—This document, which we commence to-day on our outside, we have divided into numbers, as it was too long for one insertion. The series will be very short, and we trust interesting.

LAST HOURS OF CHRIST.—Lectures to children on the last hours of our Lord Jesus Christ. By Charles A. Goodrich. Published by Daniel Burgess & Co. Hartford, Conn.

What a deeply interesting theme! The last hours of Christ! What an indefinite sensation pervades the heart of the believer, when he contemplates this subject. These toils, these sufferings, this agony, were all for me. This cruel death, that I might have eternal life. O the boundless compassion, the undeserved mercy of the blessed Redeemer.

These Lectures are written in a familiar style, and are adapted to the capacity of children. We award to Rev. Mr. Goodrich, the praise of having made a good book—a book which we feel assured, children will love to read, and when read, will leave a good impression. The following extracts will give some idea of the author's style. (The hymn on the 57th page, ascribed to Dr. Watts, is one of Stennett's).—

How comforting must these assurances have been to the disciples! Jesus knew that they would need comfort. He knew this better than they could know, at this time.—They understood, after all, very imperfectly what was going to take place. Had they fully understood it, they would not have been able to sustain themselves. Jesus well knew this; and, therefore, he unfolded the subject gradually to them; and, after all, told them but in part. And, as he conducted them along in his discourse, his heart seemed to overflow with the purest affection for them.

What a wonder it was, that he could so much forget himself! During all this time, he knew perfectly well, what he was about to suffer. Yet, such was his regard for his disciples, that he appeared to think, that of his personal troubles. He wished to have them prepared. He would provide for their consolation. For them and their good he could deny himself—forget himself—and, even in the prospect of crucifixion, appear calm and composed. Oh! what a sweet assurance, that Jesus had. How mild he appeared! How tender! How benevolent! Children, can you help loving one, who was so full of love, and was so amiable and lovely? How can you help going to him in prayer, and telling him, that you do, and will love him better than father, or mother, or brother or sister.

ANTI-ABOLITION MEETING.
The citizens were invited to meet last Friday afternoon, at Faneuil Hall, to express their opposition to the present anti-slavery movements. The Hall was very full. The following resolutions were adopted:—

Resolved, That the people of the United States, by the Constitution under which, by the Divine blessing, they hold their most valuable political privileges, have solemnly agreed with each other to leave to the respective States the jurisdiction pertaining to the relation of master and slave within their boundaries, and that no man or body of men, except the people or government of those States, have the right to do any act to dissolve or impair the obligation of that contract.

Resolved, That we hold in reprobation all attempts, in whatever guise they may appear, to coerce any of the United States to abolish slavery by appeals to the terror of the master, or the passions of the slave.

Poetry.

LIFE'S SUNNY SPOT.

Though life's a dark and thorny path,
Its goal the silent tomb,
It yet some spots of sunshine hath,
That smile amidst the gloom.
The friend who weal and wo partakes,
Unchanged what'er our lot,
Who kindly soothes the heart that aches—
Is sure a sunny spot.

The wife who half our burdens bears,
And utters not a moan;
Whose ready hand wipes off our tears,
Unheeded all her own;
Who treasures every kindly word,
Each harsher one forgot,
And carols blithely as a bird—
She too's a sunny spot.

The child who lifts at morn and eve,
In prayer its tiny voice,
Who grieves when'er its parents grieve,
And joys when they rejoice;
In whose bright eye young genius glows,
Whose heart without a blot,
Is fresh and pure as summer's rose—
That child's a sunny spot.

There's yet upon life's weary road,
One spot of brighter glow,
Where sorrow half forgets its load,
And tears no longer flow;
Friendship may wither, love decline;
Our child's dissonant blot;
But still unimpaired that spot will shine—
RELIGION lights that spot.

LIFE AND DEATH.

Oh, fear not thou to die!
Far rather live to life—
Has thousand snares thy feet to try,
By peril, pain and strife.
Brief is the work of Death;
But Life! the spirit shrinks to see
How full, ere Heaven recalls the breath,
The cup of woe may be.

Oh, fear not thou to die!
No more to suffer or to sin;
No snares without, thy feet to try,
No traitor-heart within;
But fear, O rather fear
The gay, the light, the changeable scene,
The flattering smiles that greet thee here,
From Heaven thy heart to wean.

Fear lest, in an evil hour,
Thy pure and holy hope, O'ercome
By clouds that in the horizon lower,
Thy spirit feel that gloom
Which over earth and heaven
The covering throws of deep despair;
And deems itself the unforgiven,
Predestined child of care.

Biographical.

FOR ZION'S HERALD.

MRS. SALOMA ATKINS

Wife of Mr. Zachariah Atkins, died in Provincetown, on the morning of the 28th, in the 31st year of her age.

Our beloved sister embraced experimental religion in the morning of her days, and has ever since lived a prayerful life. In many visits to her during her last and short illness, she manifested much patience and resignation, although she was called to deep afflictions from her own approaching dissolution, in the death of a daughter, aged 17 months, and an infant of five days. As she was entering the valley of death, these providences, which had been a source of affliction, then ministered to her comfort. To use her own words, "The greater part of my family is in heaven; I have parted with four children, whom I shall soon meet in glory. How good the Lord was in taking them before me."

The influences of our holy religion, which she had to a good degree imbibed, enabled her to view her approaching end with composure; and to say, triumphantly, "I shall come off conqueror."

F. UPHAM.

Provincetown, July 30th, 1835.

Miscellaneous.

FOR ZION'S HERALD.

ADDRESS.

To the Members of the Methodist Episcopal Church, within the bounds of the New England Conference.

NO. I.

CHRISTIAN FRIENDS AND BRETHREN—At the recent session of the New England Annual Conference of the M. E. Church, held in Lynn, Mass., a Society was formed by a large number of the Preachers in the said Conference, denominated "The New England Wesleyan Anti-Slavery Society," and by a vote of this society it was made the duty of the undersigned to address you upon the sin of Slavery, which is now prevailing to such an alarming extent in the Christian churches, and among the people of this nation.

In performing the solemn duty which has thus been imposed upon us, we beg of you, dear brethren, to believe us when we say, that it is our desire to enter upon it, with all that Christian deference which is due from individuals to the church, (made up of many thousands,) of which they are members, with due respect to the judgment of any of them who may differ from us in opinion; and with fervent prayer to Almighty God, for his special direction and blessing, in all that we, or others, may feel, or say, or do, for the deliverance of such as are oppressed. And, may we not hope, that you, dear brethren, on your part, will give us a patient and prayerful hearing in what we have to say upon this awfully momentous question! A question which involves the dearest interests of millions of your species! A question which involves the present and eternal salvation of millions, who are now the enslavers and the enslaved, and the temporal and eternal salvation of millions more, yet unborn!

As we cannot enlarge upon either of the topics which we wish to present for your consideration, we are under the necessity of confining our remarks to a few particulars, and in order that we may be the better understood, we will first notice

THE SLAVE SYSTEM.

The slave system which prevails in this nation is thus described by law:

"A slave is one who is in the power of his master, to whom he belongs. The master may sell him, dispose of his person, his industry, his labor; he can do nothing, possess nothing, nor acquire any thing but which must belong to his master."—Louisiana Code, Art. 3.

"Slaves shall be deemed, taken, reputed and adjudged to be chattels personal, in the hands of their masters and possessors, to all intents and purposes whatsoever."—Laws of South Carolina.

Slavery, then, is the possession and using of the bones, sinews, flesh and blood, and souls of human beings, as property; and a system which violently holds more than two millions five hundred thousand of men, women and children, in this condition, is established and upheld by the laws of twelve of these United States, and by the views and habits of a large proportion of the ministers and members of the Christian church, in this nation!

A few of the more prominent features of the system it may be well to mention, as the more distinctly the system is seen, the better able we shall be to judge of its compatibility with the Gospel and the laws of God.

According to the revised code of Virginia, there are no less than SEVENTY-ONE offences for which the penalty is DEATH, when committed by slaves, but when these same offences are committed by whites, the penalty is nothing more than fine or imprisonment. And yet, a writer by the name of A. J. Huestis, in the 45th No. of the Christian Advocate and Journal, in attempting to describe the condition of the "colored population of the South," says—"I have examined the revised code of this State, and can find nothing from which it appears that the life of the slave is not protected!!!" A law of South Carolina directs, that twenty lashes shall be inflicted upon the body of any slave who is found in an assembly convened for the purpose of "mutual instruction;" and in the same State, any person teaching a slave to read or write is liable to a fine of one hundred pounds sterling. The laws of Virginia, declare all meetings of slaves at any school by day or by night, for instruction in reading or writing, an unlawful assembly, and any justice is empowered to inflict twenty lashes on every slave found in such school. In North Carolina, any white person who gives a slave any book, the Bible not excepted, is liable to a fine of two hundred dollars, and the same penalty is imposed upon a white for teaching a slave to read or write. If a free colored person teach a slave to read or write, or give to a slave the Bible, or any other book, he is punished with thirty-nine lashes, or imprisonment.

For teaching any negro to read or write, in Georgia, the penalty is fine or whipping, at the discretion of the court; for a white, the penalty is a fine of five hundred dollars, and imprisonment at the discretion of the court. And in Louisiana, the penalty for teaching slaves to read or write, is one year's imprisonment. And this State also prohibits the instruction of blacks in a Sabbath school; five hundred dollars for the first offence, and DEATH for the second. Thus a husband may be scourged at the whipping-post, fined, or imprisoned, for putting a copy of the Bible into the hands of his wife, and the same penalty may be inflicted upon parents for teaching their children to read or write their own names! While others may be hung for giving lessons in a Sabbath school!

Any slave in Georgia, who strikes a white person, the second time, is doomed to suffer death; and a similar law prevails in S. Carolina, and in Maryland the justice may order the offender's ears to be cropped. In Kentucky, any negro, mulatto, or Indian, bond or free, who at any time lifts his hand in opposition to any white person, is doomed to receive "thirty lashes on his or her bare back, well laid on." In S. Carolina, any slave, found away from the place of his residence, without some white person with him, may be scourged, or even "lawfully killed," if he refuse to submit to the examination of any white person, or happens to strike any white person who attempts to examine him. And in this State, and in Georgia, any person finding more than seven slaves together in the highway, without a white person, may give each one twenty lashes. Similar laws are in force in others of the slave States.

In Louisiana, a slave who keeps a dog, incurs a penalty of twenty-five lashes, and a similar punishment is imposed upon a slave for being on horseback, without the written permission of his master; and for this last offence, in Maryland, a slave may be whipped, cropped, or branded. And laws have recently been passed in Maryland, by which no free negro or mulatto is allowed to emigrate to, or settle in the State, under a penalty of fifty dollars for every week's residence therein; and in case he refuse or is unable to pay the fine, he must be sold by the sheriff at public sale;—and if any negro or mulatto removes from that State, and remain without its limits for a space longer than thirty days, he is liable to the same penalties when he returns, unless he may have deposited with the clerk of the county in which he resided, a written statement of his object in leaving the State, and his intention of returning again, or unless he may have been detained by sickness, but of which fact he must bring a certificate!

Similar laws prevail in the slave States for curtailing the religious privileges of the slaves. In Virginia, all evening meetings of the slaves at any meeting-house, are absolutely forbidden. In Georgia, any justice of the peace may break up any religious assembly of slaves, at his discretion, and he may cause each slave present, to be "corrected without trial" for thus worshipping the great Creator, "by receiving on the bare back twenty-five stripes, with a whip, switch, or cowskin." And in Virginia, any free colored person, ordained or not, for preaching or exhorting at any religious meeting, is liable to be seized by

* In reading the *ex parte* statements of this writer, the members of the N. E. Conference will not forget the promise which the senior editor of the Advocate and Journal was understood to make to that body, at its last session, with regard to the "neutral course" which was hereafter to be taken by that paper. A more ingenious and one-sided defence of slavery could scarcely be put together, than is found in the remarks of A. J. Huestis; and especially so, when we consider that no reply can find its way into the columns of the same paper against them. But must bear it without complaining, it seems, right or wrong. But setting aside the promise of the senior editor of the Advocate and Journal, that the paper should henceforth be "neutral on the subject of slavery," we would ask any candid mind to compare all that "A. J. H." has written in his two Nos., with the promise which he made in the first one, that he would "not discuss or even mention the merit or demerit of slavery," in the course of his Nos., and then say, if we have not some cause for complaint. It were an easy matter to show how grossly incorrect this writer is in some of his statements, especially with regard to the "tables sumptuously set" for the slaves in Virginia; but this we are not permitted to do in the paper which has given currency to his statements. Had this writer told us that he obtained his knowledge of the "condition" of the slaves by being with them, and eating at their "sumptuous tables, laden with dishes consisting of different meats," it would have altered the character of his stories, materially.

any person without a warrant, and to be punished with thirty-nine lashes.

The above, dear brethren, are but a few items, which we have taken promiscuously from the laws which make one sixth part of the population of this nation, "chattels personal in the hands of their masters, to all intents and purposes whatsoever." Were it necessary, we might swell these extracts to a volume, but the above, surely, are sufficient to show that the one direct and grand design of the slave system is, to crush and destroy the minds of God's intelligent creatures! It withholds from them the inestimable treasure of God's word, and deprives them of the privilege of obeying many of its commands.

SHIPLEY W. WILLSON,
ORANGE SCOTT,
LA ROY SENDERLAND,
PHINEAS CRANDALL,
JOSEPH A. MERRILL,

FOR ZION'S HERALD.

SCRAP BY THE WAY.

MR. EDITOR—While at work hoeing, yesterday, I heard a woman, who is said to be pious, and is a member of a church, call to a little son who was playing on the bank of the river, and employed in some trifling thing that did not please her, in the following strain: "Stephen, you villain! what under the sun are you doing!—I'll take your ears off, you blockhead!" Now I would like to propose a few questions to yourself, or your correspondents who may take an interest in Christian education. I do this, because I have so frequently in life heard mothers use similar language to their children, and when kindly reminded of the impropriety of such things, the almost universal reply has been, "Well, if you had the trial I have with my children, I guess you wouldn't do any better than I do."

Can mothers in the use of such epithets, be actuated by a spirit of love toward their children? Are they "bringing up" or educating their children in the nurture and admonition of the Lord? Do they really intend all that their words imply? If so, where is their religion? If they intend nothing, or if they wish only to "scare" their children, are they aware of the deep-laid deception they are teaching? Is it in any way probable that God would answer a prayer for the conversion of a child whose mother takes such an unchristian course in its management? Finally, have such mothers any right to expect honest, upright and virtuous children? E.

HISTORY OF LIFE.

I saw an infant in its mother's arms,
And left it sleeping;
Years passed—I saw a girl with woman's charms,
In sorrow weeping.

Years passed—I saw a mother with her child,
And o'er it languish;
Years brought me back—yet through her tears she smiled,
In deeper anguish.

I left her—years had vanished—I returned,
And stood before her;
A lamp beside the childless widow burned—
Grief's mantle o'er her.

In tears I found her whom I left in tears,
On God relying;
And I returned again in after years,
And found her dying.

An infant first, and then a maiden fair—
A wife—a mother—
And then a childless widow in despair—
Thus met a brother.

And thus we meet on earth, and thus we part,
To meet, oh, never!
Till death beholds the spirit leave the heart,—
To live forever.

H. S. G.

Jefferson, in answer to the following question by Bonaparte, "What kind of government is that of the United States?" replied, "It is one, sir, which you can neither feel or see."

TEST OF BREEDING.—The swaggoner is invariably an impostor—the man who calls loudest for the waiter, who treats him worst, and who finds more fault with any body else in the room, when the company is mixed, will always turn out to be the man of all others the least entitled, either by rank or intelligence, to give himself airs. The people who are conscious of what is due to them never display irritability or impetuosity; their manners insure civility, their civility insures respect; but the blockhead or the coxcomb, fully aware that something more than ordinary is necessary to produce an effect, is sure, whether in clubs or coffee-rooms, to be of the most fastidious and captious of the community, the most restless and irritable amongst his equals, the most cringing and subservient before his superiors.

BEAUTIES OF CAPE COD.—A writer in the Barnstable Patriot, who is evidently somewhat of a philosopher, pays the following handsome compliment, deserved we do not doubt, to the fairer portion of society, in our maritime towns. Henceforward our bachelors will probably find it necessary for health to visit the pleasant villages on the Cape.

There is one problem in philosophy, which I am unable to solve, that is, why the females of the maritime towns situated around Boston Bay, are more handsome than those living more at a distance; the females of the Cape, surpass all others for beauty. They enter early into the marriage state, and make the best of wives. Educated by their mothers, they study to be more useful than shining, and profitable to those to whom they are connected; and he it said to their honor, they are the most industrious women I ever saw. I was told by a gentleman, that the general inquiry of a pretty girl, (after the knot was tied), was, how she could be most useful to her companion. A saying worthy to be set in gold capitals. The people throughout the Cape, are frugal, industrious, and happy, and I am sorry to say, that religious creeds and dogmas, have attempted to set this happy people at variance.

THE REV. DR. COX.

This gentleman, one of the Baptist delegation from England, closed his late address before the Bible Society as follows:—

If I am not an immortal, I am nothing; I am destined to be less than the little insect which flutters in the noon-tide ray; I am destined to pass away and become nothing; I am more degraded than the beast of the field, which possesses no intellectual ideas, and acquires no habits but to till the earth. But when I know that I am a man destined to be immortal, I am filled with joy and delight, for I know that the God who has formed and sent me forth, awaits my return. This is what I have learned from the Bible; this is

what it has done for man, and what it has done for woman. It has corrected the frenzy and bad passions of man, and broke the chains of woman. And they are here to-day in multitudes to listen to and learn the purposes of this Society. Woman is no longer the slave of man, but the companion of his freer pleasures, the sharer of his happy life and festive hours, and this chastened union enables them to rise above every thing degraded. These are the effects of the Bible, and therefore men, women, and even children, should assist in circulating it. I rejoice that an intelligent population is rising to present it to their children who come after them. I look upon it as a great principle of that great book that such is the adaptation of the Bible to mankind, that it should be circulated wherever man exists. I will not merely say that it is adapted to man, but that it is adapted to him wherever situated. It is the instrument of good, not only to men in America, Africa and India, or those among the far off isles of the ocean; but to man every where, even in the most incalculable positions he can possibly be placed; it is an instrument to benefit and save him. God grant, then, that the universal acceptance of it may be speedily realized, and that every country, and every man in every country, shall fully feel the saving truths of it. Then, shall we see the millennium of glory; for if there is a millennium, it will be in the triumph which the Bible will achieve over Satan, and thereby bring about the universal government of the kingdom of Christ. We have heard much of geographical discoveries. Latitudes and longitudes are laid down, charts are formed, statesmen think of establishing colonies, merchants think of trading, the discovery is talked of by the newspapers, the value of it is set forth, and the discoverer is praised, and his name handed down to future ages. But why do we hail discoveries? It is not for the mere longitude, or latitude, or customs, or produce of the country, but because it contains multitudes of human beings to whom we can send the book of life; this is the way we look upon a great discovery, and looking on it in this way, it is the highest pitch of human excellence. I would not have detained you so long, but I have come from a far distant land, where our Societies will rejoice that we who represent them have been received with so much kindness. As one of the speakers has said, we have shaken hands and shaken hearts, and the storms of the ocean shall not separate us. We are one in Christ, and in the hope of a happy eternity. These make us one, and I hope unite our destinies forever.

ANECDOTE OF A LATE MISSIONARY.—One of the missionaries at Serampore was one day, after addressing the natives on the margin of the Ganges, accosted by a Brahmin as follows:—
"Sahab, (or sir), do you say that the devil tempts men to sin?"
"Yes," answered the missionary.
"Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not the man, ought to suffer the punishment."
While the countenances of many of the natives discovered their approbation of the Brahmin's interference, the missionary observed a boat, with several men on board, descending the river; and with that facility of instructive retort for which he was much distinguished, replied—
"Brahmin, do you see yonder boat?"
"Yes," replied the Brahmin.
"Suppose," said the missionary, "I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat: you ought to suffer punishment—I for instructing them, or they for doing this wicked act?"
"Why," answered the Brahmin, with emotion, "you ought all to be put to death together."
"Aye, Brahmin," replied the missionary, "and if you and the devil sin together, the devil and you will be punished together."

CHARITY.

BY JAMES M'KENRY.

Oh, Charity! thou lovely, soft-eyed maid,
Who shun'st the haunts of riot and parade;
Opposed to fashion, luxury, and pride,
Thou cling'st to merit's unobtrusive side!

Delighted with the honest mind to stay
Afar from dissipation's noisy way,
Afar from where the mercenary train
Of avarice toil; their venal ends to gain;

Deep in the covert of the silent shade,
Thou find'st th' unhappy, and thou giv'st them aid!
Oh! fairest offering of indulgent Heaven,
To wretched souls of men in mercy given!

From their what inextinguishable flames flow,
To equalize the wrongs of fate below!
The social throb, the tender-streaming eye,
The cheering voice, the heart-expressing sigh,

The open hand, the needy to relieve,
And the kind heart, the erring to forgive—
Oh! never leave the world while it contains
One heart that sorrows, or one deed that pains;

One anguish-bred, by harsh oppression torn,
Or grieved by hate, or taught by love to mourn.
Be still our guide to happier realms afar,
Our daily pillar, and our mighty star!

Oh! melt the flinty hearts of wealth and pride,
Teach them these hostile passions to control,
That shut the heart, and brutalize the soul;
Close those foul deeds inhuman self began,
And make repentant man, the friend of man!

A married couple in Maine, sued, mutually, a short time ago, for a divorce. One of the grounds on which the husband prayed for separation, was, that his wife smoked; that she smoked day and night, and further, that she smoked before marriage, but concealed the habit from him until after union. The wife, on her side, put in a cross plea, that the husband chewed tobacco, and not only chewed tobacco, but ate onions. Causes of dissatisfaction so strong, added to divers others mutually alleged and proved, were deemed sufficient by the court, and the disgusted couple were allowed to separate.

The reasons were sufficient, on both sides.—Ed.

A SINGULAR TRUTH UTTERED BY ARCH-BISHOP CARROLL, OF BALTIMORE.—The following anecdote we know to be genuine; we had it from a distinguished gentleman of our city, who heard it from one who was actually present with the Arch-Bishop, when the conversation we allude to, occurred.

"I admire the deep solemnity of your service," said a gentleman to the Arch-Bishop; "there is an affecting air of devotion about your people—all on their knees, hands clasped—their eyes fixed on heaven!"

"Yes!" replied the Romish prelate, with one of those peculiar looks which that accomplished and thorough-going Jesuit could easily assume, when he

was half grave and half sarcastic; "yes, sir! and were it not for that MECHANICAL PIETY which our people possess, there would not be one spark of religion left in our church!"

There never was a greater truth uttered by Pope, prelate, or priest, since the world began.—Prof. Vin.

NEW MODE OF PREPARING CUCUMBERS.

"The proper time to eat cucumbers is just as they are turning yellow," so says a contemporary. Now the proper time to eat cucumbers we always thought was—never.

Dr. R. had a conversation with a lady on this subject.

Lady. Dr. which way do you think is the best mode of dressing cucumbers?

Dr. The best mode of dressing cucumbers!

Lady. Yes, Sir, I am extremely fond of them.

Dr. Why, my mode is this—

Lady. (All attention) Yes, Sir.

Dr. First, wash them right clean—

Lady. Yes, Sir.

Dr. That is after they have been soaked 24 hours in salt and water.

Lady. Yes, Sir, I always soak them in salt and water.

Dr. Then pare them.

Lady. Yes, Sir.

Dr. Then slice them up very nicely—let them be cut very thin.

Lady. I have them always cut very thin, and nice.

Dr. Then add vinegar, salt, and pepper.

Lady. Well!

Dr. Then they are fit—

Lady. Yes, Sir, (eyeing him most attentively.)

Dr. Why, then they are fit for the pigs, that's all.

HEALTH AND MORALS.

THE MORAL REFORMER, AND TEACHER ON THE HUMAN CONSTITUTION, has now reached its 7th No., and so far as it has been examined, it has received the approbation of many distinguished Physicians and Clergymen, and has also been favorably noticed by the most respectable religious, literary, and other periodicals in the country.

The work is edited by Dr. Wm. A. Alcott, author of the "Young Man's Guide," &c.

In design it is intended to prevent vice and immorality, and promote health of body and mind, and sound morals, by the diffusion of knowledge—especially in regard to the structure of the Human Frame, and the laws and relations of the Human Constitution. The editor believes, with a writer of his own authority, that mankind are often "destroyed for lack of knowledge;" and that they can never be truly wise, good, or happy, till that "veil" of ignorance which now hides them from themselves is removed.

The work will be presented in a plain, familiar style; and no terms or sentiments will be intentionally admitted which shall render it an unbecoming companion in any social circle, or at any domestic fireside.

The following are selected as a specimen of the long list of recommendations in possession of the publishers.

From Dr. John C. Warren, of Boston.

"The 'Moral Reformer' is, in my opinion, an excellent publication. It seems to be well adapted to aid in the great reform in habits and customs which is now going on in this country, and Great Britain; and which, it may be hoped, will extend to other parts of the world. I beg leave to recommend this little work to all who are desirous of promoting their health of body and tranquility of mind."

From Dr. S. B. Woodard, (Insane Hospital) Worcester.

"I think well of your plan, and am glad to see you directing the attention of the community to Physical Education. The difficulty is, to get your work into right hands; although it cannot fail to do good in all."

From Rev. S. R. Hall, Principal of the Teachers' Seminary at Andover.

Your Reformer reached me last evening, and was perused with great interest. I am glad to see it in your important enterprise. Please send me five copies.

From Rev. R. A. Anderson, Boston.

From my acquaintance with Dr. Alcott, I am of opinion that 'The Moral Reformer' will be deserving extensive patronage. It is of the right size; and the appropriate subjects of the first number, the common sense of its discussions, high tone of its morals, and its practical character, no doubt are a fair specimen of what the work will continue to be in the hands of its present editor.

From Rev. L. F. Clark, Principal of Castleton Seminary, Vt.

I heartily welcome the 'Reformer' to my table. It is just what we have long wanted. I shall advise every one of my scholars to take it.

From Rev. Wm. Hagar, Boston.

Having examined the first number of the 'Moral Reformer,' I cannot but feel that it is a work which deserves a cordial welcome from the whole community. The design, form, and spirit of the 'Reformer' are such, I think, as to commend it to general patronage, and especially to the attention of that class of the young, who have conceived the noble purpose of educating themselves for the great business of life.

From Rev. Baron Stow, Boston.

I have examined with much pleasure the first number of the 'Moral Reformer,' &c., and it is thus to be regarded as a fair specimen of the contemplated work, I can cordially wish you a large subscription. The editor exhibits a peculiar talent for this department of usefulness, and the public ought to be glad that he is disposed to employ it so liberally for their advantage.

From Rev. M. M. Carr, North Bridgewater.

There are three leading principles in your plan which should meet the approbation of every Christian community, viz., the principle of Prevention—the union of Physical, Intellectual and Moral culture, and the bearing which the work is intended to have on the rising generation. For these I cheerfully recommend it.

From Rev. Dr. Fay, Charleston.

Having read the numbers of the Moral Reformer already published, I regard it as a work of real merit, and well adapted to be highly interesting and useful, and cordially recommend it to extensive patronage.

Among the names of a large number of highly respectable individuals already received subscribers, are those of the Professors, and about sixty students, of one of our most distinguished colleges.

* The Moral Reformer is issued in monthly numbers of 22 pages each, at one dollar a year in advance, or ten dollars for twelve copies, and is published by LIGHT & HURTON, Printers, Publishers, and Booksellers, 1 & 3 Cornhill, Boston.

August 3.

BOSTON INDIA RUBBER FACTORY.

THE BOSTON INDIA RUBBER FACTORY have taken a Warehouse at No. 8 State street, where they now offer for sale such articles as are manufactured at their Factory, consisting of great variety as at any other establishment in this city. All goods offered to the public at the above warehouse will be stamped with the Factory's name, and warranted of the first quality, and in no cases will higher prices be charged than at other establishments.

The public are respectfully invited to call.

Purchasers from the South and West will find a good assortment, adapted for these markets.

FREDERICK GOULD, Agent.

July 22.

REMOVAL.

JAMES M. THOMPSON has removed from No. 13 Long Wharf to No. 41 Central Wharf.

COPARTNERSHIP NOTICE.

The undersigned having formed a connection, under the firm of G. C. & J. M. THOMPSON, for the transaction of a GENERAL COMMISSION BUSINESS,

have taken store No. 41 Central Wharf, and respectfully solicit the patronage of their friends and the public.